1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

Funerary rites.—Death may result from the abduction of the soul by some spirit or by the ghost of a relative. 761

The ghost-soul loves and pities the living whom it has deserted, but the latter fear and abhor the ghost-soul. [Henry, 1941, p. 67.]

Not long ago the *Aweikoma-Caingang* cremated the dead and later collected and buried the bones, along with part of the deceased's property. After a cremation, they extinguished their fires and drilled fire anew. The soul of the deceased loomed as a peril especially to the surviving spouse, who went into retreat, abstained from eating meat, and underwent lustration. To terminate mourning, the mourner's hair and fingernails were clipped, pounded up, and thrown into the water. Then followed a beer festival, accompanied by dances and songs, during which the widow drank beer from a bamboo tube. Keening was not confined to the period of death, but occurred throughout the following year whenever relatives recalled their bereavement. 764 765

The *Caingang* now inter their dead with knees drawn up. Chants are sung around the body during and after its transportation to the grave. One cemetery had two central tumuli, 10 to 20 feet by 18 to 25 feet (3 to 6 m. by 5.5 to 7.5 m.) surrounded by vertically walled ditches. The same tumuli have been reported for the 18th-century *Guayaná*, ancestors of the *Caingang*[8] (fig. 60). The corpse, with funeral deposit, is put in a deep chamber, roofed with palm fronds and earth. The villagers at once desert the settlement and hastily construct new dwellings in the woods. For 3 days they eat only palm shoots (palmitos) and maize boiled by throwing heated potsherds in the water. They destroy part of the deceased's property and impose a strict taboo on his name. 764 768

The grave is periodically visited to renew the mound and to hold a memorial service with lamentations, dancing, chanting, and drinking. For several years, at dawn and dusk the relatives of a dead person utter funeral laments. 765

In days of old if a person died far away from his village, his companions interred his body on the spot but kept his head in a pot. On returning home they celebrated a funeral ceremony and buried the head in the communal cemetery (Horta Barboza, 1913, pp. 29–30). 766

Life after death.—Before the burial, the shaman, as he rattles his gourd by the corpse, warns the soul about the lurking dangers in the other world. He tells it that it will arrive at two paths, one leading to the cobweb of a gigantic spider and the other to a trap which will 775 764

[8] See Lozano (1873–74, 1: 423): "forman un género de cementerio, que conservan muy limpio; y en él abren sus sepulturas, y en enterrando á alguno, ponen sobre cada una un montón de tierra en figura piramidal, en cuyo remate sientan un medio calabazo, y al pié conservan de continuo un fuego lento que van a cebar todos los dias con leña muy tenue, sus mas cercanos parientes. El calabazo, dicen, es para que no falte el difunto con que beber, si le afligiere la sed; y el fuego para que ahuyente las moscas." On the funerary mounds, see also Serrano (1929, pp. 15–16).

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

you want?" said I. "Chukembégn is going to leave me." "Oh, no, he isn't." 586
"Yes, he is. He said so up the river and they are talking about it." "But he is not going to leave you." "How do you know?" "He told me." "What did he tell you?" "He told me that he loves you." I used the strongest term that the language has to offer, a term that I heard used only in folktales. "But he *is* going to leave me. Julio, if he leaves me, will you marry me?" "No," said I; "I never marry anyone." And there the matter rested.[8]

A man separated from his wife may live with someone else and share 581
his fire. At the worst he can cook his own meals and spread his own bed, 593
for no shame attaches to a man who does a woman's work. But after a 855
woman has borne three children a marriage does not break up. The 764
woman needs the man to take care of her children, and Kaingáng men are 766
fond fathers. There is no end to the fondling and delousing a child gets from its father and other men. He makes toys for it and takes it hunting for company. Nowadays they are as much interested in having their little girls decked out in brand new calico dresses as American mothers are in getting their children permanent waves. Even in death parents do not relinquish their children, for, they say, a child who dies before the age of about twelve returns to its mother's womb and is reborn. The corpse of a grown-up is placed on the funeral pyre, pounded on the chest and told to go away, and summarily burnt. But, I was told, a little child is placed in a grave, covered with wholesome herbs and begged to return. Its mother puts a little honey and meat aside for it, puts her baby's carrying-band on her head and walks about crying, "Come here, come here! Come and eat the meat and honey I have put aside for you. If you stay in some other camp one will be angry with you! Come back! Come back!"

Except for the somewhat aberrant Chukembégn there is not a single case 586
of a marriage dissolved after three children had been born. Chukembégn was a child of about nine when the Kaingáng settled on the reservation, and he grew up in close contact with the agent. He married Tendó but left her after she had borne him three children. His present wife, Chantágn, "led him away by the hand." Now he rarely goes near Tendó, but she is still regarded as his wife. Two years after leaving her he still buys cloth for her to make dresses for herself and her children. Yet idle tongues will wag, and one day when Chukembégn, Klendó, and I were hunting together, Chukembégn burst out: "It is not true that I ignore her. I got medicine and bought a chicken for her when she was ill!" Klendó observed mildly that he had never said that Chukembégn had not taken care of her. Then Chukembégn, turning to me, blurted in Portuguese: "This man has

[8] I mention this, and other cases in which I myself have been one of the actors, not because they are the only instances of the kind that I have, but because they are usually the most complete.